The Gospel According to John

A Translation

from the

Original Koine Greek

that

refuses to flatten
the language

Discover what was lost in translation

Received in fire. Authored by truth.

Dedication

To my English teacher, **Denise Ng** —
who first taught me how to write.

To my English teacher, **Ms. Angeline** —
who first taught me how to think.

To my beloved wife, **Regina** —
who walked with me through it all.

To my spiritual scribe, **Caelum** —
who walked with me into the fire.

And to **Lord Yeshua** —
who died for me before I was born.

And to **the Father, YHWH** —
who has never, *ever* forsaken me.

献词

献给我的英文老师，Denise Ng ——
教我如何写作的人

献给我的英文老师，Ms. Angeline ——
教我如何思考的人

献给我的爱妻，希慧 ——
陪我走一切的人

献给我的属灵文士，Caelum ——
陪我一同走入烈火的

献给主耶稣 ——
在我未出生时就为我牺牲的

献给天父，雅威 ——
祂从未，从未离弃过我

Introduction

Translating Koine Greek into modern English and Mandarin presents a unique set of challenges. Koine Greek compresses meaning into grammatical forms — tense, aspect, and word structure — that often have no direct equivalent in modern languages. Where Greek embeds meaning within single words and verb forms, modern English and Mandarin typically distribute that meaning across phrases and clauses. Mandarin, in particular, lacks verb tense altogether, requiring even more semantic unpacking.

As a result, every translation, whether word-for-word, thought-for-thought, paraphrase, or functional equivalence, involves trade-offs. These compromises are typically hidden in footnotes, commentaries, or theological traditions, rendering the full depth of meaning inaccessible to all but the most dedicated readers. But what use is the Gospel if it cannot be understood by people without specialist training?

This entire translation effort is anchored in one uncompromising belief:

> All complete languages are capable of rendering the Gospel fully and faithfully, without needing external footnotes or theological scaffolding.

The key is to use the semantic tools available to the target language, in its grammar, structure, and expressive capacity, to rebuild the full force of the original text, clause by clause, layer by layer. No traditional doctrine is assumed; only the meaning embedded in the text itself is rendered. This clearly requires more words. It also requires expanded phrases. However, by doing so we are able to preserve the original clause order so that the force of emphasis in the Greek remains intact — even after translation.

Some may criticize this method as interpretive. But the truth is, all translation is interpretation. Even so-called "literal" translations interpret by omission — by failing to render the tense, mood, or contextual force that the Greek carries. Choosing not to explain something is just as much a choice as choosing how to explain it.

What distinguishes this work is not its perfection, but its transparency. Each verse is rendered through three stages, culminating in a final polished translation:

1. A literal word-for-word table
2. An explicative, grammar-aware rendering
3. A translation that preserves the full meaning at the cost of being overly verbose and grammatically awkward
4. A polished translation of the chapter that cleans up the verbosity and awkward grammar in the modern context

This allows any reader — especially bilingual or multilingual readers — to retrace the interpretive steps and even retranslate into their own language, if they choose to.

This translation also makes use of what may be called as *contextual coloration*— interpretive renderings that bring out the full force of a word's tense, aspect, and narrative function. For example, John 1:5 can be accurately translated as "*the light shines continually in the darkness*", but is interpretively rendered as "*the light shines relentlessly in the darkness*". This reflects the present tense with indicative mood of φαίνει ("is shining") while also conveying the unyielding, confrontational nature of the light's action against hostile darkness — a tension embedded in the

contrast with κατέλαβεν (“grasp, comprehend and overcome”). Such colorations are not embellishments, but faithful amplifications, used to make the writing breathe. They are employed sparingly, and always in alignment with the intent of the original text, and remain fully traceable through the intermediate translation steps.

This is why this particular translation work breaks all categories: it is neither purely literal nor purely dynamic. It is only bounded by truth. Wherever the Greek leads, and whatever the Spirit reveals, it is faithfully rendered.

About brackets

This translation uses three types of brackets to preserve both accuracy and transparency when conveying meanings embedded in the original Greek that do not have direct equivalents in English.

(Round brackets) — Interpretive
Round brackets are used to insert brief interpretive clarifications.
The words within them do not appear in the Greek text, but are spiritually obvious or contextually unavoidable. They can be safely omitted without disrupting grammatical structure, though doing so may obscure intended emphasis or flow of thought.

[Square Brackets] — Grammatical and Structural Clarifications
Square brackets supply content that is grammatically or structurally embedded in the Greek, but not directly expressible in English. These additions reflect tense, aspect, or syntactical structure — not raw vocabulary. While there is some interpretive leeway, they remain anchored in the original sentence construction. Omitting them yields a flatter, more conventional translation that misses much of the text’s force.

{Wavy Brackets} — Semantic Range Expansion
Wavy brackets enclose single Greek words that carry a broad semantic field — ideas that span multiple English concepts. These are not multiple words, but rather one term rendered with layered meaning. They should be read as a unified expression, holding the tension of all implied senses rather than collapsing into a single gloss.

Chapter Full Translations

The full chapter translation presented here offers a smoother, more accessible rendering of the text — free from brackets, grammatical markers, and annotations. It is edited for more fluid reading and is suitable for general use or personal reflection.

However, this version is not the definitive or most precise rendering, as it intentionally polishes away linguistic edges that carry deeper exegetical force. Some meaning that is present in the tenses and clause structure, is removed for the sake of readability.

For theological study, interpretive clarity, or exegetical fidelity, readers should always refer back to the verse-by-verse translations, where every word, phrase, and grammatical choice is laid bare and traceable. And for liturgical use, anyone is free to further smoothen it in the language of their choice, since the meaning of the base text has been maximally preserved.

Table of Contents

John 1:1 1
John 1:2 3
John 1:3 3
John 1:4 4
John 1:5 5
John 1:6 6
John 1:7 6
John 1:8 7
John 1:9 8
John 1:10 8
John 1:11 9
John 1:12 10
John 1:13 11
John 1:14 12
John 1:15 13
John 1:16 14
John 1:17 16
John 1:18 16
John 1:19 17
John 1:20 18
John 1:21 19
John 1:22 19
John 1:23 20
John 1:24 20
John 1:25 21
John 1:26 21
John 1:27 22

John 1:28 22
John 1:29 23
John 1:30 23
John 1:31 24
John 1:32 24
John 1:33 25
John 1:34 25
John 1:35 26
John 1:36 26
John 1:37 27
John 1:38 27
John 1:39 28
John 1:40 28
John 1:41 29
John 1:42 29
John 1:43 30
John 1:44 30
John 1:45 31
John 1:46 31
John 1:47 32
John 1:48 33
John 1:49 33
John 1:50 34
John 1:51 34
Chapter 1 Full Translation 35

John 1:1

Original Koine Greek and transliteration:
ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.
en archē ēn ho Logos, kai ho Logos ēn pros ton Theon, kai Theos ēn ho Logos.

Literal translation:
in beginning | was [continually] | the Logos |
and | the logos | was [continually] | [in a (context dependent) relationship] with | the God |
and | God [in essence] | was [continually] | the Logos

Explicative Translation:
In (the timeless) beginning the Logos was [continually in existence] and the Logos was [continually] in a (deep) relationship with the God, and the Logos was [continually], [in essence], God.

Translation:
In (the timeless) beginning the Logos already existed [continually], and the Logos was [continually] in a (deep) relationship with [the] God, and the Logos was [continually], [in essence], God.

Modern Commentary:
1. Pronoun for the Logos: The Logos is not ontologically a masculine entity. In Koine Greek, the Logos is grammatically masculine, but this reflects grammatical gender, not biological or personal gender. In English, there is no adequate gender-neutral pronoun for divinity. “He” is used in this translation to maintain clarity, especially in reference to Jesus, who incarnated in a male body. However, the pre-incarnate Logos is not gendered, and any pronoun applied should be understood as functional, not ontological.
2. in essence, God: Conventional translations often mistakenly present the Logos and God as identical. However, the Koine Greek structure (καὶ θεὸς ἦν ὁ λόγος) indicates a qualitative statement, not a substantive one. The Logos shares the nature and essence of God, but is not the totality of God. He serves as the bridge between the unlimited divine and finite creation, fully expressing God without exhausting Him. Thus, the Logos is essentially God — divine in nature — but not all that God is.

Footnotes:

1. Ἐν ἀρχῇ (*En archē*) — the article "the" is deliberately omitted, indicating an absolute beginning, before time.
2. ὁ Λόγος (*ho Logos*) — The Logos is not translated, as it has *very heavily* loaded meaning in Koine Greek. It functions as a divine proper noun — not merely a concept. The Logos is gender neutral but here a masculine associated word was used prevent any association with carnal reproduction or divine eroticism, which was common in pagan mythology.
3. ἦν (*ēn*) — "was" in the imperfect tense (continuous past tense). In Koine Greek, it indicates a state of ongoing, unbroken existence in the past. In natural English, it means "was already and continually..." or approximated as "was continually", "already was".
4. πρὸς (*pros*) — a context-dependent Greek preposition whose meaning is fully determined by the accusative noun that follows it. In many cases, its nuance is straightforward — for example, if one says "the moon was continually πρὸς (*pros*) the planet Earth," it would clearly mean continual orbit, gravitational proximity, and facing direction — all immediately understood from context. However, in John 1:1, the accusative noun is τὸν θεόν (*ton Theon*), "the God" This makes it virtually impossible to pinpoint a precise spatial, relational, or ontological relationship. Even an educated ancient Greek, reading ἦν πρὸς τὸν θεόν (*ēn pros ton Theon*), would not have been able to unpack the full theological implications embedded in the phrase — implications which John deliberately unfolds over the next 21 chapters. The key, then, is not to attempt to define the relationship too narrowly — but to preserve the mystery, evoking the question: "What kind of relationship could the Logos possibly have with God Himself?" Thus, a phrase like "in a deep relationship with God" becomes a functional modern English equivalent: open, weighty, directional, and intentionally unresolved, inviting the reader into the same unfolding mystery John delivers over the course of his Gospel.
5. Θεόν (*Theon*) — God: The Uncreate, the Father in Heaven, the Source, the Infinite, the Unlimited, The One with no Beginning.
6. Θεὸς (*Theos*) — Anarthrous noun: the definite article "the" (ὁ) is deliberately omitted. In Koine Greek, this construction indicates a qualitative use — emphasizing the essence of God, rather than referring to the Entity, Himself.

John 1:2

Original Koine Greek and transliteration:
οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.
houtos ēn en archē pros ton Theon.

Literal translation:
this one (He) | was [continuous] | in beginning |
[in a (context dependent) relationship] with | the God

Explicative Translation:
This one (He) was [continually], In (the timeless) beginning, [in a (deep) relationship] with [the] God.

Translation:
He was [continually], from (the timeless) beginning, [in a (deep) relationship] with God.

Footnotes:
1. οὗτος (*houtos*) — nominative singular masculine demonstrative pronoun. Typically rendered as "this one." It refers back to ὁ λόγος (*ho Logos*) in verse 1. While Logos may be understood as a concept (e.g., Reason, Order, Divine Logic etc.), the use of οὗτος (*houtos*) marks the beginning of a subtle narrative shift — from abstract idea to personal subject. This verse introduces the first personal anchoring of the Logos, anticipating His incarnation in verse 14.

John 1:3

Original Koine Greek and transliteration:
πάντα δι᾽ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν. ὃ γέγονεν
panta di' autou egeneto, kai chōris autou egeneto oude hen. ho gegonen

Literal translation:
all things | through | this one (Him) | came into being | and | without | this one (Him) |
came into being | not even | one | which | has come into being

Explicative Translation:
All things came into being through this one, and without this one, not even one (thing) came into being, which has come into being.

Translation:
All things came into being through Him, and without Him, not even one thing came into being, that which has come into being.

John 1:4

Original Koine Greek and transliteration:
ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·
en autō zōē ēn, kai hē zōē ēn to phōs tōn anthrōpōn·

Literal translation:
in | this one (Him) | [divine] life | was [continuous] |
and | the [divine] life | was [continuous] | the light | of mankind

Explicative Translation:
In this one [continually] was [divine] life, and the [divine] life was [continually] the light of mankind;

Translation:
In Him [continually] existed [divine] life, and the [divine] life was [continually] the light of mankind;

Footnotes:
1. ἡ ζωὴ (*hē zōē*) — literally "the life" (emphasized lower case), divine life. In greek there are βίος (*bios*), biological life; ψυχή (*psychē*), soul life; ζωὴ (*zōē*), divine, uncreated, eternal life — life as God has it.
2. τὸ φῶς (*to phōs*) — the light: metaphorical in this use case to mean guide, truth, vision, revelation, knowledge, clarity.

John 1:5

Original Koine Greek and transliteration:
καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.
kai to phōs en tē skotia phainei, kai hē skotia auto ou katelaben.

Literal translation:
and | the light | in | the darkness | shines [continually] |
and | the darkness | this one (it) | not | overcome, grasp, comprehend

Explicative Translation:
and the light shines [continually] in the darkness, and the darkness (did) not {overcome, comprehend, grasp} this one.

Translation:
and the light shines [relentlessly] in the darkness, and the darkness did not grasp, comprehend and overcome it.

Footnotes:
1. φαίνει (*phainei*) — Verb in the present active indicative, 3rd person singular. Literally translated as "is shining," it denotes ongoing, continuous illumination. While the verb itself simply means "to shine," its placement in stark contrast with κατέλαβεν (*katelaben*) evokes deeper connotations of intrusion, penetration, and permeation into darkness. The interpretive rendering "shines relentlessly" expresses this unceasing, active force of the light as it enters and confronts the realm of darkness.
2. ἡ σκοτία (*hē skotia*) — literally "the darkness", used metaphorically to mean chaos, anti-logos, ignorance, evil.
3. κατέλαβεν (*katelaben*) — etymologically from κατα- (*kata*), an intensive prefix + λαμβάνω (*lambanō*), to take, seize. The word implies an aggressive or total grasp — either in force or understanding. This verb carries a stacked semantic range. At its root, it means to seize or grasp forcibly, but it is also used metaphorically to mean comprehend, overtake, or overcome.

   In John 1:5, it suggests that darkness neither grasped the light intellectually nor overcame it spiritually. The Greek word embodies both hostile resistance and failure to perceive. Because no single English word captures the full semantic range of this word, multiple renderings like "overcome," "grasp," and "comprehend" are listed together to reflect the full weight of the original.

John 1:6

Original Koine Greek and transliteration:
ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ ἰωάννης·
egeneto anthrōpos apestalmenos para theou onoma autō Iōannēs;

Literal translation:
came into being | a man | having been sent [with a commission] | from (the presence of) | God | name | to him | John (YHWH is gracious)

Explicative Translation:
came into being a man, having been sent [with a commission] from (the presence of) God, his name [was] John (YHWH is gracious);

Translation:
There emerged a man <u>having been sent</u> [with divine commission] from God, his name was John (meaning YHWH is gracious);

Footnotes:
1. ἀπεσταλμένος (*apestalmenos*) — Literally, "having been sent." In biblical usage, this verb often denotes being commissioned on a divine mission, not merely dispatched. It implies a commissioning with authority, frequently used for prophets, apostles, and Jesus Himself.

John 1:7

Original Koine Greek and transliteration:
οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι᾽ αὐτοῦ.
houtos ēlthen eis marturian, hina marturēsē peri tou phōtos, hina pantes pisteusōsin di' autou.

Literal translation:
this one (he) | came [at a point in time] | for the purpose of | [as a] witness | in order that | he might bear witness | about | the light | in order that | all [people] | might believe | through | him

Explicative Translation:
this one came [at a point in time] for the purpose of [a] witness, in order that he might bear witness about the light, in order that all [people] might believe through him.

Translation:
he came at that point in time, as a witness, so that he might testify about the light, so that everyone might believe through him.

John 1:8

Original Koine Greek and transliteration:
οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ᾽ ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.
ouk ēn ekeinos to phōs, all' hina marturēsē peri tou phōtos.

Literal translation:
[as a matter of fact,] not | was [continually] | that one (he) | the light |
but [came] | in order that | he might bear witness | about | the light

Explicative Translation:
that one (he) was [continually] [as a matter of fact,] not the light, but [came] in order that he might bear witness about the light.

Translation:
He was [absolutely] not the light, but came so that he might bear witness about the light.

Modern Commentary:
1. A great deal of division and disillusionment within the Church stems from failing to grasp the deeper truth of John 1:8. Many are drawn — even willingly — into institutions or religious systems, mistaking the leaders or organizations for the Light itself, especially when they are led by charismatic figures.

   But the Gospel of John makes this distinction clear: John the Baptist was not the Light, though he bore witness to it. Likewise, no preacher, pastor, prophet, or church is the Light — they can only testify to it, whether faithfully or poorly.

   This confusion is why so many leave religion wounded. They trusted the vessel, and when it failed or exploited them, they rejected the light entirely — not realizing they had only misidentified the messenger as the Message.

Footnotes:
1. οὐκ (*ouk*) — Strong factual negation. Denies a statement as an objective fact. Best understood as: "as a matter of fact, not" here rendered as "absolutely not."

John 1:9

Original Koine Greek and transliteration:
ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον.
ēn to phōs to alēthinon, ho phōtizei panta anthrōpon, erchomenon eis ton kosmon.

Literal translation:
was [continually] | the | light | the | true | which | illuminates | all | mankind |
(was) coming | into | the | world

Explicative Translation:
The light was [continually in existence] — the true [one], which illuminates all mankind —
(was) coming into the world.

Translation:
The light — the true one, which illuminates all mankind — that already existed [continually] was coming into the world.

Footnotes:
1. ἦν (*ēn*) — verb "to be" in the imperfect tense. It indicates a state of ongoing, unbroken existence, "was already existing and continually". In this sentence, ἦν (*ēn*) is the sole finite verb, and it performs two functions: that the light already existed continually, and it governs the entire clause, including the participle phrase "coming into the world".

John 1:10

Original Koine Greek and transliteration:
ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι᾽ αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.
en tō kosmō ēn, kai ho kosmos di' autou egeneto, kai ho kosmos auton ouk egnō.

Literal translation:
in | the | world | [He] was [continually] |
and | the world | through | this one (Him) | came into being |
and | the world | Him | [as a matter of fact,] not | recognized

Explicative Translation:
[He] was [already in existence continually] in the world, and through this one (Him) the world came into being, and the world [as a matter of fact,] did not recognize this one (Him).

Translation:
[He] was [already continually in existence] in the world, and through Him the world came into being, and the world absolutely did not recognize Him.

Footnotes:
1. δι᾽ αὐτοῦ (*di' autou*) — Genitive masculine or neuter singular. Greek genitive forms do not distinguish gender, so αὐτοῦ (*autou*) could grammatically refer to either τὸ φῶς (*to phōs*) or ὁ λόγος (*ho Logos*), but the third clause clarifies this refers to ὁ λόγος (*ho Logos*).
2. αὐτὸν (*auton*) — Accusative singular masculine pronoun. By the third clause of the verse, the actual subject of this sentence is established, which is ὁ λόγος (*ho Logos*).

John 1:11

Original Koine Greek and transliteration:
εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.
eis ta idia ēlthen, kai hoi idioi auton ou parelabon.

Literal translation:
into | the | one's own [things] | He came |
and | the | His own [people] | Him | [as a matter of fact,] not | they received / accepted / took in

Explicative Translation:
He came into [His] own [things / possessions / domain], and His own people, they [as a matter of fact,] not [received / accepted / took in] Him.

Translation:
He came into His own [creation], and His own people — they [absolutely] did not take Him in.

Modern Commentary:
1. Refusing to Take Him In: One of the core truths of the Gospel is that the fallen state of the world has already been redeemed by Jesus Christ — in spiritual and legal reality. The world is destined for a full restoration, but we now live in a grace period where the fallen and the aligned coexist. Salvation is not withheld but it is refused, because surrendering one's autonomy to freely live in contradiction to truth and life, is a cost many find too great. As C.S. Lewis profoundly observed:

   > "... the doors of hell are locked on the inside."

   The tragedy of not wanting salvation is not due to ignorance, but rejection of the cost.

Footnotes:
1. τὰ ἴδια (*ta idia*) — Neuter plural article + adjective. The neuter form of "one's own" indicates that it refers to "things" or domain, not people. Likely refers to His creation, possessions, or rightful realm.
2. οἱ ἴδιοι (*hoi idioi*) — Nominative masculine plural article + adjective. Here "own" shifts to refer specifically to people — "His own ones." Grammatically and contextually, this points to His own people, likely referring to Israel.
3. παρέλαβον (*parelabon*) — Aorist active verb meaning "received," but with deeper connotations: not merely passive reception, but to welcome, embrace, take into oneself. Here it means that His own people did not take Him in as one of their own — they rejected Him instead of acknowledging Him as belonging among them.

John 1:12

Original Koine Greek and transliteration:
ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι,
hosoi de elabon auton, edōken autois exousian tekna theou genesthai,

τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,
tois pisteuousin eis to onoma autou,

Literal translation:
all who | but (mild form) | took in | Him |
He gave | to them | authority / right / privilege | children | of God | to become
to the | believing / ongoing trust | into | the name | of Him

Explicative Translation:
Yet all who took Him in, He gave to them [a] right to become children of God — to the [ones who are] believing into the name of Him,

Translation:
Yet all those who took Him in, He gave them [a] right to become children of God — to those who [continually] entrust themselves into His name,

Modern Commentary:
1. Those who took Him in: The offer of salvation is freely given to all. There is no gatekeeping, no bureaucratic barrier to entering heaven or the eternal kingdom. God desires that all humanity return to Him and to be born of God.
2. Believing into the name: This phrase is often misunderstood due to the contemporary usage of "belief" that tends to mean intellectual agreement — accepting that something is true; but in Hebraic tradition, a person's name signified their essence, function, and authority: "Jesus" means YHWH saves; and "Christ" means the Anointed One / Messiah. To believe into the name of Jesus Christ does not mean to merely believe about Him, but entrusting one's life into union with the identity and mission expressed by that name. It means entrusting your entire being to the saving function of YHWH through His Anointed One — to enter covenantal alignment with that purpose and Person.

Footnotes:
1. ἐξουσίαν (*exousian*) — right, delegated authority, legal entitlement, or power to act. No article is used in the Greek, indicating that this is not a specific, predefined right, but rather a kind or quality of right — a delegated or granted authority to become something one was not before.
2. πιστεύουσιν (*pisteuousin*) — Present active participle: "those who are believing." This verb implies continuous, ongoing trust, more than just mental agreement. It denotes active commitment, reliance, and entrusting of oneself to Him continually. Faith here is a posture of relationship, not a one-time decision.
3. εἰς τὸ ὄνομα αὐτοῦ (eis to onoma autou) — literally "into the name of Him". In Hebrew thought, a person's name signifies their identity, authority, character, and essence. This phrase means to enter into His identity, to be united with who He truly is, and to submit under His authority. It expresses not abstract belief, but a spiritual relocation — alignment, surrender, and rebirth into His identity and personhood.

John 1:13

Original Koine Greek and transliteration:
οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς
hoi ouk ex haimatōn, oude ek thelēmatos sarkos,

οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ᾽ ἐκ θεοῦ ἐγεννήθησαν.
oude ek thelēmatos andros, all' ek theou egennēthēsan.

Literal translation:
who | not | from | bloodlines / ancestry | nor | from | will | flesh |
nor | from | will | a male | but | from | God | they were born

Explicative Translation:
Who — [as a matter of fact,] not from bloodlines, nor from [the] will [of the] flesh,
nor from [the] will [of] male agency — but from God they were born.

Translation:
who — [absolutely] not from bloodlines, nor from the will of the flesh,
nor from the will of male agency — but from God, they were born.

Modern Commentary:
1. The clause structure in this verse is deliberately inverted for emphasis. Rather than beginning with the verb "they were born," John stacks three consecutive negations of human origin — from bloodlines, will of the flesh or will of maleness — before finally delivering the climactic contrast: but from God, they were born.

   In contemporary terms, this structure resembles what we call "Yoda speak", a purposeful reordering of sentence structure. This is a linguistic tool to emphatically deny every human basis for spiritual birth before dropping the divine origin.

Footnotes:
1. αἱμάτων (*haimatōn*) — Genitive plural of αἷμα (*haima*), "blood". The plural "bloods" implies multiple human inheritances, referring broadly to ancestry, ethnic lineage, or biological reproduction.
2. θελήματος ἀνδρὸς (*thelēmatos andros*) — genitive singular form of ἀνήρ (*anēr*), refers specifically to a male, not to humanity in general which would be ἄνθρωπον (*anthrōpon*). This phrase denotes male generative will or initiative — likely referring to sexual intention, desire, or agency in physical reproduction. It is not about "man" in the generic sense, but about male agency as a source of natural birth.

John 1:14

Original Koine Greek and transliteration:
καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ,
kai ho logos sarx egeneto, kai eskēnōsen en hēmin, kai etheasametha tēn doxan autou,

δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.
doxan hōs monogenous para patros, plērēs charitos kai alētheias.

Literal translation:
and | the Logos | flesh | became | and | [for a time] encamped | among | us |
and beheld [in awe] | the glory | his |
glory | as | on-of-a-kind | from | [the] Father | full | grace | and | truth

Explicative Translation:
And the Logos became flesh, and [for a time] encamped among us, and we beheld [in awe] the glory — His glory as one-of-a-kind from [the] Father — full of grace and truth.

Translation:
And the Logos became flesh, and [for a time] encamped among us, and we
beheld [in awe] the glory — His glory as one-of-a kind from the Father — full of grace and truth.

Footnotes:
1. ἐσκήνωσεν (*eskēnōsen*) — literally "pitched a tent", from σκηνόω (*skēnoō*). This evokes tabernacle imagery from Exodus 25:8 and Leviticus 26:11–12, where God's presence "dwelt" among His people in a portable sanctuary. Because the Logos did not literally pitch a tent, "encamped" is used to preserve the symbolic intent. Note: While "Tabernacle" refers to "the sacred tent", the verb σκηνόω (*skēnoō*) itself, does not require the specific tent for worship.
2. ἐθεασάμεθα (*etheasametha*) — "we beheld", or "we gazed upon". This is not a casual glance; it conveys a deliberate, awestruck observation — to perceive something of great significance or glory. The term suggests a reverent seeing, not merely visual recognition.
3. μονογενοῦς (monogenous) — from μόνος (*monos*), "only" and γένος (*genos*), "kind", "category", "class". The compound means "one-of-a-kind". It does not carry the meaning of "begotten" or imply sonship by itself. Translating it as "only-begotten Son" is a theological interpolation, not supported by the Greek text. The accurate modern rendering is simply "one-of-a-kind", without importing extraneous doctrinal assumptions (eisegesis) into the text. The word "Son" is absolutely not present in the Greek text of John 1:14 or 1:18.

John 1:15

Original Koine Greek and transliteration:
ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων:
Iōannēs martyrei peri autou, kai kekragen legōn:

οὗτος ἦν ὃν εἶπον: ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.
Houtos ēn hon eipon: Ho opisō mou erchomenos emprosthen mou gegonen, hoti prōtos mou ēn.

Literal translation:
John | bears witness | about | Him | and | proclaimed | saying |
this one (He) | was [continually] | [the one] whom | I said |
the [one] | behind / after | me | coming |
before / ahead of | me | has come to be |
because | [the] first | of me | was [continually] |

Explicative Translation:
John bears witness about Him and has proclaimed [and the proclamation still stands until now], saying: “this one was [continually] [the one] whom I said: ‘the one coming after me, has come to be ahead of me, because [He] was [already in existence continually] [the] first [in relation to] me.’”

Translation:
John bears witness about Him and has <u>proclaimed</u> [and this proclamation still holds], saying: "He was [continually] the one of whom I said, 'He who comes after me, has come to be <u>ahead of</u> me, because [He] <u>was</u> [continually] the first [to exist] — [in comparison to] me.'"

Modern Commentary:
1. The first and foremost priority after introducing the Logos is to establish the public witness for Jesus Christ. This is not incidental — it is foundational. False prophets do not arrive with true witnesses, and certainly not with one of John the Baptist’s stature. John’s ministry was massive. He was revered across Israel, drew crowds from every region, baptized multitudes, and preached with such force that he unsettled the religious establishment. His reputation was spotless and undeniable, and he ultimately died for calling out Herod’s sin.

   The Gospel of John leverages this credibility deliberately. Before introducing Jesus’ ministry in detail, it secures the reader with a living, historical endorsement — from a man who had everything to lose and nothing to gain by declaring Jesus as the Messiah. No false prophet ever arrives like that.

Footnotes:
1. κέκραγεν (*kekragen*) — “has cried out”; perfect tense, indicating a completed action with ongoing present relevance. This grammatical form requires a translation such as “and the proclamation still stands until now” to accurately reflect its durative effect.
2. ἔμπροσθέν (*emprosthen*) — denotes spatial or positional precedence, often used in hierarchical or directional contexts. Translating it as “before” (temporally) creates a contradiction where the Logos would be both after and before. The correct rendering in this context is “ahead of” or “above”, reflecting status or preeminence, not chronology.
3. ἦν (*ēn*) — “was”; imperfect tense, expressing a continuous and unbroken state in the past. In conjunction with πρῶτος (*prōtos*), “first” — the phrase emphasizes the Logos’ preexistent, ongoing being, best understood as “the First in continuous existence.”

John 1:16

Original Koine Greek and transliteration:
ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος·
hoti ek tou plērōmatos autou hēmeis pantes elabomen, kai charin anti charitos;

Literal translation:
because | from | the fullness | of Him | we | all of us | received | and | charis | in place of | charis

Explicative Translation:
Because from the fullness (of charis and truth) of Him, we — all of us — received, [the thing given] and [the higher order] charis [was] in place of [the lower order] charis;

Translation:
Because from His fullness (of charis and truth), we — all of us — received, and [the higher order] charis [was] in place of [the lower order] charis;

Modern Commentary:
1. χάρις (*charis*) — is the root of the word charisma. It is typically translated as "grace," but this English word has lost its biblical force. In modern culture, "grace" often means: A grace period (delay of judgment), A gesture of leniency (excusing failure), A license to sin without consequence.

   In Scripture, however, charis is nothing like passive leniency. It is best understood as a redemptive spiritual buff — a divine empowerment that:
   - Redeems (saves the soul from sin)
   - Restores (heals and makes whole)
   - Transforms (rewires the will for holiness)
   - Resists (empowers endurance against evil)
   - Radiates (produces visible charisma)

   Having charis is what radiates as biblical charisma. Charis is both: The antidote to sin's poison and the power supply for holy living. The Holy Spirit is the source of this "buff".
2. Buff (modern gaming) — a buff is a temporary or permanent beneficial effect applied to a character (vessel) by an external source. It enhances the character's capabilities — such as strength, speed, defense, regeneration, or resistance — often beyond natural limits. Buffs are not earned, but granted by a higher authority, object, or teammate, and they are often crucial to survival or victory in high-stakes scenarios. A buff:
   - Is bestowed, not self-generated
   - Is functional, not merely symbolic
   - Is visible in effect, often creating a glow, aura, or change in behavior
   - Is designed for action, not comfort — it equips for challenge
   - Can replace a weaker buff (cf. "charis in place of charis" – John 1:16)
   - Is often stackable or renewable under certain condition.

   In multiplayer or team-based games, buffs are not private — they are communal assets meant to strengthen the whole body for a mission. A healer may buff the group. A leader may cast buffs before a battle. These gifts are not optional perks — they are essential provisions for surviving overwhelming forces.

The term buff captures what modern English "grace" fails to convey: Just as a buff makes a character capable of surviving and overcoming what would otherwise destroy them, so charis makes a person capable of walking in alignment with God, empowered by the Holy Spirit. It is redemptive empowerment, not mere pardon.

Footnotes:

1. τοῦ πληρώματος (*tou plērōmatos*) — "the fullness"; this noun shares the same root as πλήρης (*plērēs*) in John 1:14, linking the thought to the fullness of grace and truth in Christ.
2. χάριν ἀντὶ χάριτος (charin anti charitos) — literally, "charis in place of charis." The first χάριν is in the accusative case, the second χάριτος in the genitive. This construction signals replacement or succession of one charis by another. The phrase is intentionally vague on its own, but it is immediately clarified in John 1:17: the charis and truth that came through Jesus Christ supersede the earlier charis given through the Law of Moses. Thus, the new charis is not additive, but surpasses.

John 1:17

Original Koine Greek and transliteration:
ὅτι ὁ νόμος διὰ μωϊσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ ἰησοῦ χριστοῦ ἐγένετο.
hoti ho nomos dia Mōuseōs edothē, hē charis kai hē alētheia dia Iēsou Christou egeneto.

Literal translation:
because | the Law | through | Moses | was given |
the Grace | and | the truth | through | Jesus (YHWH saves) Christ (messiah / Anointed One) |
came into being

Explicative Translation:
because through Moses the Law was given, but through Jesus (YHWH saves) Christ (messiah), the grace and the truth came into being.

Translation (same):
because through Moses the Law was given, but through Jesus (meaning: YHWH saves) Christ (meaning: messiah), the grace and the truth came into being.

John 1:18

Original Koine Greek and transliteration:
θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.
Theon oudeis heōraken pōpote; monogenēs theos ho ōn eis ton kolpon tou patros ekeinos exēgēsato.

Literal translation:
God [in essence] | no one | has seen | ever / at any time | one-of-a-kind | God [in Essence] | who is |
into the place of closeness and love | of the Father | that one (He) | declared / made known

Explicative Translation:
No one has ever seen God [in essence]; the one-of-a-kind God [in essence], who is [continually] in the bosom of the Father — He [is the one who has] made [Him] known.

Translation:
No one has ever seen [the essence of] God; the one-of-a-kind God, who is [continually] into the bosom of the Father — He is the one who has made Him known.

Footnotes:
1. εἰς τὸν κόλπον (*eis ton kolpon*) — literally "into the bosom" or "within the chest-fold." This phrase evokes relational closeness, not physical location. In ancient contexts, "bosom" symbolized intimate fellowship, such as the place of a beloved child or closest companion. Since God the Father is not described in corporeal terms, this language is clearly symbolic, expressing love, intimacy, and union.
2. ἐκεῖνος (*ekeinos*) — a demonstrative pronoun meaning "that one" or "he himself." It emphasizes identity and contrast, often with a rhetorical weight that singles out the subject. This justifies the English rendering "He is the one who has...", which makes the emphatic identity explicit to modern readers.

John 1:19

Original Koine Greek and transliteration:
καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ ἰωάννου,
Kai hautē estin hē martyria tou Iōannou,

ὅτε ἀπέστειλαν οἱ ἰουδαῖοι ἐξ ἱεροσολύμων ἱερεῖς καὶ λευίτας ἵνα ἐρωτήσωσιν αὐτόν,
hote apesteilan hoi Ioudaioi ex Hierosolymōn hiereis kai Leuitas hina erōtēsōsin auton:

σὺ τίς εἶ;
Sy tis ei?

Literal translation:
and | this | is | the | testimony / witness | of John |
when | they sent | the Jews | from | Jerusalem | Priests | and | Levites |
so that / in order that | they might ask | him |
you (emphatic) | who | are

Explicative Translation:
And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem in order that they might question him: "You — who [exactly] are [you]?"

Translation:
And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem, in order that they might question him: "You — Who [exactly] are [you]?"

Modern Commentary:
1. the Jews: In the Gospel of John, this phrase rarely refers to the Jewish people as a whole. Instead, it functions as a shorthand for the religious authorities — typically the Pharisees, Sadducees, scribes, or the Sanhedrin council. These are institutional figures acting as gatekeepers of orthodoxy and temple authority. Their presence often signals conflict, opposition, or investigation.
2. priests and Levites from Jerusalem: This is not a casual delegation — it's an official inquiry from the highest religious center of Israel. Priests served in the temple sacrificial system; Levites supported and maintained temple operations. Together, they represent the sanctioned religious hierarchy. The fact that they were sent from Jerusalem emphasizes the gravity of the situation.

John 1:20

Original Koine Greek and transliteration:
καὶ ὡμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν ὅτι ἐγὼ οὐκ εἰμὶ ὁ χριστός.
kai hōmologēsen kai ouk ērnēsato, kai hōmologēsen hoti egō ouk eimi ho Christos

Literal translation:
and | he confessed [it] | and | not | he denied [it] | and | he confessed [it] | that | I (emphatic) | am | not | the Christ

Explicative Translation:
and he confessed [about who he is], and he did not deny [the confession],
and he (unambiguously) declared that: "I am [definitely] not the Christ!"

Translation:
And he confessed [about who he is], and he did not deny [the confession],
but he [unambiguously] declared: "I am [definitely] not the Christ!"

Modern Commentary:
1. The sentence structure in John 1:20 follows a distinctive rhetorical pattern:

   affirmation → negation → reaffirmation
   "He confessed... and did not deny... but confessed that..."

   This triadic structure is a formal linguistic device in Koine Greek, often used to make a clear, legal, and emphatic declaration, especially in settings involving testimony, identity, or denial of a charge.

   It functions much like the modern phrase: "He declared — in no uncertain terms..."

John 1:21

Original Koine Greek and transliteration:
καὶ ἠρώτησαν αὐτόν, τί οὖν; σύ ἠλίας εἶ; καὶ λέγει, οὐκ εἰμί. ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη, οὔ.
kai ērōtēsan auton, ti oun? sy Ēlias ei? kai legei, ouk eimi. ho prophētēs ei sy? kai apekrithē, ou.

Literal translation:
and | they asked | him | what then? | you (empathic) | Elijah | are |
and he says | I am not (emphatic) |
the prophet | are | you (emphatic) | and he answered | no! (emphatic)

Explicative Translation:
And they asked him, "You — what [are you] then [exactly]? Are [you] Elijah?"
And he says, "I am [definitely] not [him]!"
"You — are you the Prophet?" And he answered, "[absolutely] no!"

Translation:
And they questioned him, "You — what [are you] then [exactly]? Are [you] Elijah?"
And he says, "I am [definitely] not [him]!"
"You — are you the Prophet, (then)?" And he answered, "[absolutely] not!"

John 1:22

Original Koine Greek and transliteration:
εἶπαν οὖν αὐτῷ, τίς εἶ; ἵνα ἀπόκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;
eipan oun autō, tis ei? hina apokrisin dōmen tois pempsasin hēmas; ti legeis peri seautou?

Literal translation:
they said | therefore | to him | who | are | so that | an answer (legally / formally) | we might give |
to the one who sent | us | what do you say | about | yourself

Explicative Translation:
Therefore, they said to him, "who are you, so that we might give a [formal] answer to the ones who sent us? What do you say about yourself?"

Translation:
Therefore, they said to him, "who are you (exactly), so that we might give a [formal] report to the ones who sent us? What do you say about yourself?"

John 1:23

Original Koine Greek and transliteration:
ἔφη, ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, εὐθύνατε τὴν ὁδὸν κυρίου, καθὼς εἶπεν ἡσαΐας ὁ προφήτης.
ephē, egō phōnē boōntos en tē erēmō, euthynate tēn hodon Kyriou, kathōs eipen Ēsaias ho prophētēs.

Literal translation:
he declared | I (emphatic) | voice | of one crying | in the wilderness | make straight | the way | of the Lord [YHWH] | according to | he said | Isaiah | the prophet |

Explicative Translation:
He declared: "I (certainly) [am a] voice of [the] one crying in the wilderness, 'Make straight the way of the Lord YHWH,' according to [what] the prophet Isaiah said."

Translation:
He declared: "I [am (certainly) a] voice of [the] one crying in the wilderness, 'Make straight the way <u>of the Lord</u> (YHWH),' according to [what] the prophet Isaiah said."

Footnotes:
1. κυρίου (*Kyriou*) — Literally "of the Lord," but in this context, it directly refers to YHWH, the divine name. John the Baptist is quoting Isaiah 40:3, where the Hebrew text uses the tetragrammaton (יהוה). Greek scribes and the Septuagint (LXX) tradition regularly rendered YHWH as κύριος (*Kyrios*) or κυρίου (genitive form) out of reverence, substituting the name with a title. So in saying this, John was publicly invoking the Name — not just referring to a generic "lord".

John 1:24

Original Koine Greek and transliteration:
καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν φαρισαίων.
kai apestalmenoi ēsan ek tōn pharisaiōn.

Literal translation:
and | (those) having been sent [with a commission] | they were | from | the [one] | [of the] Pharisees

Explicative Translation:
And those having been sent [with a commission], they were from the (authority) [of the] Pharisees.

Translation (same):
And those having been sent [with a commission], they were from the (authority) [of the] Pharisees.

Footnotes:

John 1:25

Original Koine Greek and transliteration:
καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ,
kai ēṓtēsan auton kai eipan autō,

τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ ἠλίας οὐδὲ ὁ προφήτης;
ti oun baptizeis ei sy ouk ei ho Christos oude Ēlias oude ho prophētēs?

Literal translation:
and | they asked (interrogating) | him | and | they said | to him | why / on what basis | therefore / then |
are you baptizing | if | you | not | are | the Christ | nor | Elijah | nor | the prophet

Explicative Translation:
and they asked (interrogated) him and they said to him: "Then why are you baptizing if you are not the Christ, nor Elijah, nor the Prophet?"

Translation:
and they [interrogated] him: "Then why are you baptizing if you are neither the Christ, nor Elijah, nor the Prophet?"

Footnotes:

John 1:26

Original Koine Greek and transliteration:
ἀπεκρίθη αὐτοῖς ὁ ἰωάννης λέγων, ἐγὼ βαπτίζω ἐν ὕδατι·
apekrithē autois ho Iōannēs legōn, egō baptizō en hydati;

μέσος ὑμῶν ἕστηκεν ὃν ὑμεῖς οὐκ οἴδατε,
mesos humōn hestēken hon humeis ouk oidate,

Literal translation:
he answered | to them | [the] John | saying | I (emphatic) | baptize | in | water | in the midst |
of you | has stood | whom | you (emphatic) | not | you have known

Explicative Translation:
He answered to them — John saying (emphatic clause structure): "I [certainly] baptize in water; but in the midst of you has stood [one] whom you [clearly] [do] not know,"

Translation:
John answered [to] them [solemnly]: "I [certainly] baptize in water; but among you stands [one] whom you clearly [do] not know,"

John 1:27

Original Koine Greek and transliteration:
ὁ ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμὶ [ἐγὼ] ἄξιος
ho opisō mou erchomenos, hou ouk eimi [egō] axios

ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.
hina lysō autou ton himanta tou hupodēmatos

Literal translation:
the [one] | after / behind | of me | coming | of whom | not | I am | I (emphasis) | worthy | in order that | I might loosen | of him | the strap | of the sandal

Explicative Translation:
the one coming after [of] me, [of] whom I — [myself] — am not worthy (enough in status), in order that I might loosen the strap of the sandal of him.

Translation:
the one coming after me, whom I — myself — am not (even) worthy (enough in status), so that I might loosen the strap of his sandal."

Footnotes:

John 1:28

Original Koine Greek and transliteration:
ταῦτα ἐν βηθανίᾳ ἐγένετο πέραν τοῦ ἰορδάνου, ὅπου ἦν ὁ ἰωάννης βαπτίζων.
tauta en Bēthania egeneto peran tou Iordanou, hopou ēn ho Iōannēs baptizōn

Literal translation:
these things | in | Bethany | took place | beyond / across | the Jordan (river) |
where | was [continually] | John | baptizing

Explicative Translation:
These things took place in Bethany across the Jordan (river), where John was [continually] baptizing.

Translation (same):
These things took place in Bethany across the Jordan (river), where John was [continually] baptizing.

Footnotes:

John 1:29

Original Koine Greek and transliteration:
τῇ ἐπαύριον βλέπει τὸν ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει,
Tē epaurion blepei ton Iēsoun erchomenon pros auton, kai legei,

ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.
Ide ho amnos tou Theou ho airōn tēn hamartian tou kosmou.

Literal translation:
On the | next day | he sees | the | Jesus | coming | toward | him | and | he says | Behold! | the | lamb | of the | God | the [one who] | lifting up / taking away | the | sin | of | the world |

Explicative Translation:
On the next day, he sees [the] Jesus coming toward him and he says: "Behold the lamb of God — the [one] taking away the sin of the world!"

Translation:
On the next day, he sees Jesus coming toward him and he says: "Behold the lamb of God — the [one] taking away the sin of the world!"

John 1:30

Original Koine Greek and transliteration:
οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον, ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν,
Houtos estin hyper hou egō eipon: opisō mou erchetai anēr hos emprosthen mou gegonen,

ὅτι πρῶτός μου ἦν.
hoti prōtos mou ēn.

Literal translation:
This one (He) | is | on behalf of / in place of | whom | I | said | after | me | comes | a man | who | before | me | has come to be | because | [the] first | of me | was [continually] |

Explicative Translation:
This one (He) is on behalf of whom I said, "After me comes a man who has come to be before me, because He was [already in existence continually] [the] first [in relation to] me."

Translation:
This is He, about whom I said, 'After me comes a man who has come into being before me, because He was [continually] the first [to exist] — [in comparison to] me."

John 1:31

Original Koine Greek and transliteration:
κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ᾽ ἵνα φανερωθῇ τῷ ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων.
Kagō ouk ēidein auton, all᾽ hina phanerōthē tō Israēl dia touto ēlthon egō en hydati baptizōn.

Literal translation:
and I (emphatic) | not | had known | him | but | in order that | he might be revealed | to the | Israel | for this reason | I came | I (emphatic) | in / with | water | baptizing

Explicative Translation:
And [even] I had not known Him but in order that He might be revealed to [the] Israel, for this reason, I — myself — came baptizing with water.

Translation:
And [even] I had not known Him but in order that He might be revealed to Israel, for this reason, I — myself — came baptizing with water.

John 1:32

Original Koine Greek and transliteration:
καὶ ἐμαρτύρησεν ἰωάννης λέγων ὅτι τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ,
Kai emartyrēsen Iōannēs legōn hoti tetheamai to pneuma katabainon hōs peristeran ex ouranou,

καὶ ἔμεινεν ἐπ᾽ αὐτόν·
kai emeinen ep᾽ auton.

Literal translation:
and | bore witness / testified | John | saying | that | I have seen [in awe] | the Spirit | descending | like / as | a dove | from | heaven | and [it] | remained | upon | him

Explicative Translation:
And John bore witness, saying that: "I have seen [in awe] the Spirit descending as a dove from heaven and [it] remained upon Him,

Translation:
And John bore witness, saying [that]: "I have seen [in awe] the Spirit descending as a dove from heaven and [it] remained upon Him,

John 1:33

Original Koine Greek and transliteration:
κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ᾽ ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν,
Kagō ouk ēidein auton, all' ho pempsas me baptizein en hydati ekeinos moi eipen

ἐφ᾽ ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ᾽ αὐτόν,
eph' hon an idēs to pneuma katabainon kai menon ep' auton

οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.
houtos estin ho baptizōn en pneumati hagiō.

Literal translation:
and I | not | had known | Him | but | the [one] | having sent | me | to baptize | in / with | water | that one (He) | to me | said | upon | whom | ever / should | you see | the Spirit | descending | and | remaining | upon | him | this one | is | the one baptizing | in the Holy Spirit

Explicative Translation:
and [even] I had not known Him, but the [one] having sent me to baptize with water, He said to me, 'upon whom should you see the Spirit descending and remaining upon Him, He is the one baptizing in the Holy Spirit.'"

Translation:
and [even] I had not known Him, but the [one] having sent me to baptize with water, He said to me, 'whomever you see the Spirit descending and remaining upon, He is the one baptizing in the Holy Spirit.'"

John 1:34

Original Koine Greek and transliteration:
κἀγὼ ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.
Kagō heōraka, kai memartyrēka hoti houtos estin ho huios tou Theou.

Literal translation:
and I | have seen | and | [I] have testified | that | this one / this is | is | the Son | of God

Explicative Translation:
and I have seen and [I] have testified that this one is the Son of God.

Translation:
and I have seen and [I] have testified that He is the Son of God.

Footnote:
1. ὁ υἱὸς τοῦ θεοῦ (*ho huios tou Theou*) — "Son of God" is a functional title, not an ontological category. In Scripture, to be a son of God is to walk in the image, will, and authority of God. Jesus was not biologically birthed by God. Rather, His sonship reflects divine commission, Spirit-filled obedience, and perfect representation.

John 1:35

Original Koine Greek and transliteration:
τῇ ἐπαύριον πάλιν εἱστήκει ὁ ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο,
tē epaurion palin hestēkei ho Iōannēs kai ek tōn mathētōn autou dyo

Literal translation:
[On] the | the next day | again | had been standing | the | john | and | out of, from | the | disciples | of him, his | two

Explicative Translation:
Again on the next day, John had been standing and [from] two of his disciples,

Translation:
Again on the next day, John had been standing and two of his disciples.

Footnotes:
1. ἐκ τῶν μαθητῶν αὐτοῦ δύο — "and from his disciples, two", idiomatic use, the "from" is unnecessary in modern english.

John 1:36

Original Koine Greek and transliteration:
καὶ ἐμβλέψας τῷ ἰησοῦ περιπατοῦντι λέγει, ἴδε ὁ ἀμνὸς τοῦ θεοῦ.
kai emblepsas tō Iēsou peripatounti legei· ide ho amnos tou theou

Literal translation:
and | having looked at, fixing his gaze | the | Jesus | walking | he says | Behold! Look! | the | lamb | of the | God

Explicative Translation:
And having looked [intently] at [the] Jesus walking, he says: "Behold! the lamb of [the] God

Translation:
And having looked [intently] at Jesus walking, he says: "Behold! the lamb of God!"

John 1:37

Original Koine Greek and transliteration:
καὶ ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος καὶ ἠκολούθησαν τῷ ἰησοῦ.
kai ēkousan hoi dyo mathētai autou lalountos kai ēkolouthēsan tō Iēsou

Literal translation:
and | they heard | the | two | disciples | of him, his | [John] speaking | and | they followed | the | Jesus

Explicative Translation:
And the two disciples [of him] heard [John] speaking, and they followed [the] Jesus

Translation:
When the two disciples heard [him] speaking, [and] they followed Jesus.

John 1:38

Original Koine Greek and transliteration:
στραφεὶς δὲ ὁ ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς, τί ζητεῖτε;
strafeis de ho Iēsous kai theasamenos autous akolouthountas legei autois· ti zēteite?

οἱ δὲ εἶπαν αὐτῷ, ῥαββί ὃ λέγεται μεθερμηνευόμενον διδάσκαλε, ποῦ μένεις;
hoi de eipan autō· rhabbi ho legetai methermēneuomenon didaskale, pou meneis?

Literal translation:
having turned | but / and / then | the Jesus | and | having looked at | them | following | he says | to them | what? | do you seek | and they | they said | to him | Rabbi | which | is translated | “teacher” | “where?” | do you dwell |

Explicative Translation:
[the] Jesus, having turned and looked at them following, He says to them, “What do you seek?” and they said to him, “Rabbi — which is translated [as] “teacher” — “where do you dwell?”

Translation:
Jesus, having turned and looked at them following, [He] says to them, “What do you seek?” and they said to Him, “Rabbi — which is translated [as] ‘teacher’ — where do you dwell?”

John 1:39

Original Koine Greek and transliteration:
λέγει αὐτοῖς, ἔρχεσθε καὶ ὄψεσθε. ἦλθαν οὖν καὶ εἶδαν ποῦ μένει,
legei autois· erchesthe kai opsesthe. ēlthan oun kai eidan pou menei,

καὶ παρ᾽ αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα ἦν ὡς δεκάτη.
kai par᾽ autō emeinan tēn hēmeran ekeinēn· hōra ēn hōs dekatē.

Literal translation:
he says | to them | come! | and | you will see | they went / they came | therefore / so / then | and | they saw | where | he dwells / remains | and | with, beside | him | they remained / stayed | the | day | that | hour | it was | about / as if | tenth

Explicative Translation:
He says to them, "Come, and you will see!" Therefore they went, and they saw where he dwells, and they stayed the day with Him, that hour — it was about the tenth (when these things happened).

Translation:
He says to them, "Come, and you will see!" Therefore they went, and they saw where he dwells, and they stayed that day with Him, it was about the tenth hour (when these things happened).

Modern Commentary:
1. Tenth hour is 4 p.m. Jewish hour started from 6 a.m.

John 1:40

Original Koine Greek and transliteration:
ἦν ἀνδρέας ὁ ἀδελφὸς σίμωνος πέτρου εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ ἰωάννου
ēn Andreas ho adelphos Simōnos Petrou heis ek tōn dyo tōn akousantōn para Iōannou

καὶ ἀκολουθησάντων αὐτῷ·
kai akolouthēsantōn autō

Literal translation:
was | Andrew | the | brother | Simon | Peter | one | of, from | of the two | who heard | from | John and | who followed | him

Explicative Translation:
Andrew — the brother of Simon Peter, was one of the two who heard from John and who followed Him.

Translation:
Andrew — the brother of Simon Peter, was one of the two who heard from John and [who] followed Him.

John 1:41

Original Koine Greek and transliteration:
εὑρίσκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον σίμωνα καὶ λέγει αὐτῷ,
heuriskei houtos prōton ton adelphon ton idion Simōna kai legei autō·

εὑρήκαμεν τὸν μεσσίαν ὅ ἐστιν μεθερμηνευόμενον χριστός·
heurēkamen ton Messian ho estin methermēneuomenon Christos

Literal translation:
he finds | this one | first | the brother | his own | Simon | and he says | to him | we have found | the messiah | which | is | being translated | Christ, anointed one

Explicative Translation:
He first finds [this one] his own [the] brother — Simon — and he says to him, "we have found the Messiah, which is being translated [as] Christ (the anointed one)."

Translation:
He first finds his own brother — Simon — and he says to him, "we have found the Messiah, which is being translated [as] Christ (the anointed one)."

John 1:42

Original Koine Greek and transliteration:
ἤγαγεν αὐτὸν πρὸς τὸν ἰησοῦν. ἐμβλέψας αὐτῷ ὁ ἰησοῦς εἶπεν,
ēgagen auton pros ton Iēsoun. emblepsas autō ho Iēsous eipen·

σὺ εἶ σίμων ὁ υἱὸς ἰωάννου· σὺ κληθήσῃ κηφᾶς ὃ ἑρμηνεύεται πέτρος.
tsy ei Simōn ho huios Iōannou· sy klēthēsē Kēphas, ho hermēneuetai Petros.

Literal translation:
he brought | him | toward | Jesus | having looked at, gazed intently | at him | Jesus | he said | you | are | Simon | the son | John | you will be called | "Cephas" (Aramaic for rock) | which | is interpreted | Peter (rock, stone)

Explicative Translation:
He brought him toward Jesus. Having looked at him, Jesus, he said, "You are Simon, the son of John. You will be called 'Cephas' which is interpreted [as] 'Peter'."

Translation:
He brought him toward Jesus. Jesus having looked at him, said, "You are Simon, the son of John. You will be called 'Cephas' which is interpreted [as] "Peter'."

Footnotes:
1. πέτρος (*Petros*) — Greek noun meaning rock or stone. The name Κηφᾶς (*Cephas*), Aramaic כֵּיפָא (*Kepha*) is the equivalent term. Both carry the sense of solidity, "rock-like," and become Simon's new identity-title given by Jesus.

John 1:43

Original Koine Greek and transliteration:
τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν γαλιλαίαν, καὶ εὑρίσκει φίλιππον.
tē epaurion ēthelēsen exelthein eis tēn Galilaian, kai heuriskei Philippon.

καὶ λέγει αὐτῷ ὁ ἰησοῦς, ἀκολούθει μοι.
kai legei autō ho Iēsous, akolouthei moi.

Literal translation:
the | the next day | He (Jesus) decided | to go out | into, to | the | Galilee | and | He finds | Philip | and | he says | to him | the | Jesus | follow! | me

Explicative Translation:
The next day, He decided to go out to [the] Galilee and He finds Philip and [the] Jesus He says to him, "Follow me!"

Translation:
On the following day, He decided to go out to Galilee and He finds Philip and Jesus says to him, "Follow me!"

John 1:44

Original Koine Greek and transliteration:
ἦν δὲ ὁ φίλιππος ἀπὸ βηθσαϊδά, ἐκ τῆς πόλεως ἀνδρέου καὶ πέτρου.
ēn de ho Philippos apo Bēthsaida, ek tēs poleōs Andreou kai Petrou.

Literal translation:
he was | but/now/and | the | Philip | from | Bethsaida | out of, from | the | city | Andrew | and | Peter

Explicative Translation:
Now [the] Philip — he was from Bethsaida, out of the city of Andrew and Peter.

Translation:
Now Philip was from Bethsaida, out of the city of Andrew and Peter.

John 1:45

Original Koine Greek and transliteration:
εὑρίσκει φίλιππος τὸν ναθαναὴλ καὶ λέγει αὐτῷ, ὃν ἔγραψεν μωϊσῆς ἐν τῷ νόμῳ
heuriskei Philippos ton Nathanaēl kai legei autō, hon egrapsen Mōusēs en tō nomō

καὶ οἱ προφῆται εὑρήκαμεν, ἰησοῦν υἱὸν τοῦ ἰωσὴφ τὸν ἀπὸ ναζαρέτ.
kai hoi prophētai heurēkamen, Iēsoun huion tou Iōsēph ton apo Nazaret.

Literal translation:
he finds | Philip | the | Nathanael | and | he says | to him | whom | wrote | Moses | in | the | Law | and | the | prophets | we have found | Jesus | son | of the | Joseph | the | out of, from | Nazareth

Explicative Translation:
Philip [he] finds [the] Nathanael and [he] says to him, "Whom Moses wrote [about] in the Law and the prophets [also wrote about], we have found, Jesus — son of [the] Joseph, from [the] Nazareth."

Translation:
Philip finds Nathanael and says to him, "We have found [the one] whom Moses wrote [about] in the law and [so did] the prophets, Jesus — son of Joseph, from Nazareth."

John 1:46

Original Koine Greek and transliteration:
καὶ εἶπεν αὐτῷ ναθαναήλ, ἐκ ναζαρὲτ δύναταί τι ἀγαθὸν εἶναι;
kai eipen autō Nathanaēl, ek Nazaret dynatai ti agathon einai?

λέγει αὐτῷ [ὁ] φίλιππος, ἔρχου καὶ ἴδε.
legei autō [ho] Philippos, erchou kai ide.

Literal translation:
and | he said | to him | Nathanael | from, out of | Nazareth | is able | anything | good, noble | to be | he says | to him | the | Philip | come! | and | see!

Explicative Translation:
And Nathanael [he] said to him, "Out of Nazareth, is anything worthwhile able to be?" [the] Philip [he] says to him, "Come and see!"

Translation:
And Nathanael said to him, "Is anything worthwhile able to [come] out of Nazareth?" Philip says to him, "Come and see!"

John 1:47

Original Koine Greek and transliteration:
εἶδεν ὁ ἰησοῦς τὸν ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ,
eiden ho Iēsous ton Nathanaēl erchomenon pros auton kai legei peri autou,

ἴδε ἀληθῶς ἰσραηλίτης ἐν ᾧ δόλος οὐκ ἔστιν.
ide alēthōs Israēlitēs en hō dolos ouk estin.

Literal translation:
he saw | the | Jesus | the | Nathanael | coming | toward | him | and | he says | concerning, about | him | behold! look! | truly, indeed | Israelite | in | in whom | deceit, guile | not / no | is

Explicative Translation:
[the] Jesus [he] saw [the] Nathanael coming toward him and he says about him: “Behold! truly [an] Israelite [in] whom [there] is no deceit!”

Translation:
Jesus saw Nathanael coming toward Him and He says about him: “Behold! truly [an] Israelite in whom [there] is no deceit!”

John 1:48

Original Koine Greek and transliteration:
λέγει αὐτῶ ναθαναήλ, πόθεν με γινώσκεις; ἀπεκρίθη ἰησοῦς καὶ εἶπεν αὐτῶ,
legei autō Nathanaēl, pothen me ginōskeis? apekrithē Iēsous kai eipen autō,

πρὸ τοῦ σε φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκῆν εἶδόν σε.
pro tou se Philippon phōnēsai onta hypo tēn sukēn eidon se.

Literal translation:
he says | to him | Nathanael | from where? whence? | me | you know | he answered | Jesus | and | he said | to him | before | you | Philip | to call | being | under | the | fig tree | I saw | you

Explicative Translation:
Nathanael he says to Him, "From where [do] you know me?" Jesus [he] answered and He said to him:, "Before Philip called you — being under the fig tree — I saw you."

Translation:
Nathanael says to Him, "From where [do] you know me?" Jesus answered and He said to him, "Before Philip called you — being under the fig tree — I saw you."

John 1:49

Original Koine Greek and transliteration:
ἀπεκρίθη αὐτῶ ναθαναήλ, ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ ἰσραήλ.
apekrithē autō Nathanaēl, Rhabbí, sy ei ho huios tou Theou, sy basileus ei tou Israēl.

Literal translation:
he answered | to Him | Nathanael | Rabbi (teacher) | you | are | the | son | of | the | God | you | King | are | of the | Israel

Explicative Translation:
Nathanael [He] answered to Him, "Rabbi, you are the son of God, you are the King of [the] Israel!"

Translation:
Nathanael answered to Him, "Rabbi, you are the son of God; you are the King of Israel!"

John 1:50

Original Koine Greek and transliteration:
ἀπεκρίθη ἰησοῦς καὶ εἶπεν αὐτῶ, ὅτι εἶπόν σοι ὅτι εἶδόν σε ὑποκάτω τῆς συκῆς πιστεύεις;
apekrithē Iēsous kai eipen autō, hoti eipon soi hoti eidon se hypokatō tēs sukēs pisteueis?

μείζω τούτων ὄψῃ.
meizō toutōn opsē.

Literal translation:
He answered | Jesus | and | He said | to him | because | I said | to you | that | I saw | you | under | the | fig tree | you believe? | greater things | than these | you will | see

Explicative Translation:
Jesus [He] answered and He said to him, "Because I said to you that I saw you under the fig tree, you believe? Greater things than these you will see."

Translation:
Jesus answered and He said to him, "Because I said to you that I saw you under the fig tree, you believe? Greater things than these you will see."

John 1:51

Original Koine Greek and transliteration:
καὶ λέγει αὐτῶ, ἀμὴν ἀμὴν λέγω ὑμῖν, ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα
kai legei autō, amēn amēn legō hymin, opsesthe ton ouranon anēōgota

καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.
kai tous angelous tou Theou anabainontas kai katabainontas epi ton huion tou anthrōpou.

Literal translation:
and | He says | to him | truly, truly | I say | to you [all] | you [all] will see | the heaven | having been opened | and | the | angels | of God | ascending | and | descending | upon, on | the | son | of man

Explicative Translation:
And He says to him: "Truly, truly I say to you [all], you [all] will see [the] heaven having been opened and the angels of God ascending and descending upon the Son of Man."

Translation:
And He says to him: "Truly, truly I say to [all of] you, you [all] will see [the] heaven standing open and the angels of God ascending and descending upon the Son of Man."

Footnotes:
1. υἱὸν τοῦ ἀνθρώπου (*huion tou anthrōpou*) — "the Son of Man." This is the self-designation Jesus used of Himself. Significantly, Jesus never directly applies to Himself the title "Son of God" in the Gospels; that title is given to Him by others (disciples, angels, demons, accusers, etc.). By contrast, "Son of Man" is His chosen self-reference, rooted in Daniel 7:13–14, emphasizing both His true humanity and His heavenly authority.

Chapter 1 Full Translation

1 In the timeless beginning the Logos already existed, and the Logos was in a deep relationship with God, and the Logos was, in essence, God. 2 He was continually, from the timeless beginning, in a deep relationship with God. 3 All things came into being through Him, and without Him, not even one thing came into being, that has come into being. 4 In Him existed divine life, and the divine life was always the light of mankind; 5 and the light shines relentlessly in the darkness, and the darkness did not grasp, comprehend and overcome it.

6 There emerged a man with divine commissioning from God, his name was John; 7 He came at that point in time, as a witness, so that he might testify about the light, so that everyone might believe through him. 8 He was not the light, but came so that he might bear witness about the light. 9 The light — the true one, which illuminates all mankind — that already existed, was coming into the world.

10 He was already in existence in the world, and although the world came into being through Him, the world absolutely did not recognize Him. 11 He came into His own creation, and His own people — they did not take Him in. 12 Yet to all those who took Him in, He gave them a right to become children of God — to those who entrust themselves into His name, 13 who — not from bloodlines, nor from the will of the flesh, nor from the will of male agency — but from God, they were born.

14 And the Logos became flesh, and for a time encamped among us, and we beheld in awe the glory — His glory as one-of-a kind from the Father — full of grace and truth.

15 John bears witness about Him and has proclaimed, saying:

"He was the one of whom I said, 'He who comes after me, has come to be ahead of me, because He was the first to exist — in comparison to me.'"

16 Because from His fullness, we — all of us — received; and charis was in place of charis; 17 because through Moses, the Law was given, but through Jesus Christ, the grace and the truth came into being. 18 No one has ever seen God; the one-of-a-kind God, who is into the bosom of the Father — He is the one who has made Him known. 19 And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem, in order that they might question him:

"You — Who exactly are you?"

20 And he confessed about who he is, and he did not deny the confession, but he unambiguously declared:

"I am definitely not the Christ!"

21 And they questioned him further, "You — what are you then exactly? Are you Elijah?"

And he said, "I am definitely not him!"

"You — are you the Prophet, then?"

And he answered, "absolutely not!"

22 Therefore, they said to him, “Who are you exactly, so that we might give a formal report to the ones who sent us? What do you say about yourself?”

23 He declared:

“I am certainly a voice of the one crying in the wilderness, ‘Make straight the way of the Lord YHWH,’ according to what the prophet Isaiah said.”

24 And those having been sent with a commission, they were from the authority of the Pharisees.

25 And they interrogated him:

“Then why are you baptizing if you are neither the Christ, nor Elijah, nor the Prophet?”

26 John answered them solemnly:

“I certainly baptize in water; but among you stands one whom you clearly do not know; 27 the one coming after me, whom I — myself — am not even worthy enough in status so that I might loosen the strap of his sandal.”

28 These things took place in Bethany across the Jordan river, where John was continually baptizing.

29 On the next day, he sees Jesus coming toward him and he says:

“Behold the lamb of God — the one taking away the sin of the world! 30 This is He, about whom I said, ‘After me comes a man who has come into being before me, because He was the first to exist — in comparison to me.’ 31 And even I had not known Him but in order that He might be revealed to Israel, for this reason, I — myself — came baptizing with water.”

32 And John bore witness, saying that:

“I have seen in awe the Spirit descending as a dove from heaven and it remained upon Him, 33 and even I had not known Him, but the one having sent me to baptize with water, He said to me, ‘whomever you see the Spirit descending and remaining upon, He is the one baptizing in the Holy Spirit.’ 34 and I have seen and I have testified that He is the Son of God.”

35 Again on the next day, John had been standing and two of his disciples. 36 And having looked intently at Jesus walking, he says:

“Behold! the lamb of God!”

37 When the two disciples heard him speaking, and they followed Jesus.

38 Jesus, having turned and looked at them following, He says to them, “What do you seek?”

And they said to Him, “Rabbi (which is translated as ‘teacher’), where do you dwell?”

39 He says to them, “Come, and you will see!”

Therefore they went, and they saw where he dwells, and they stayed that day with Him, it was about the tenth hour (when these things happened). 40 Andrew — the brother of Simon Peter, was one of the two who heard from John and who also followed Him.

41 He first finds his own brother — Simon — and he says to him, "we have found the Messiah (which is being translated as Christ — the anointed one)."

42 He brought him toward Jesus. Jesus, having looked at him, said, "You are Simon, the son of John. You will be called 'Cephas' (which is interpreted as 'Peter')."

43 On the following day, He decided to go out to Galilee and He finds Philip and Jesus says to him, "Follow me!"

44 Now Philip was from Bethsaida, out of the city of Andrew and Peter.

45 Philip finds Nathanael and says to him, "We have found the one whom Moses wrote about in the law and so did the prophets, Jesus — son of Joseph, from Nazareth."

46 And Nathanael said to him, "Is anything worthwhile able to come out of Nazareth?"

Philip says to him, "Come and see!"

47 Jesus saw Nathanael coming toward Him and He says about him:

"Behold! truly an Israelite in whom there is no deceit!"

48 Nathanael says to Him, "From where do you know me?"

Jesus answered and He said to him, "Before Philip called you — being under the fig tree — I saw you."

49 Nathanael answered to Him, "Rabbi, you are the son of God; you are the King of Israel!"

50 Jesus answered and He said to him, "Because I said to you that I saw you under the fig tree, you believe? Greater things than these you will see." 51 And He says to him: "Truly, truly I say to all of you: you will see heaven standing open and the angels of God ascending and descending upon the Son of Man."